

# LOVE FOR THE ENEMIES. DO NOT RETURN EVIL WITH EVIL

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*The Great Gospel of John (The Lord's Word through Jakob Lorber)*

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## The Great Gospel of John, Book 1:

### 74. DO NOT RETURN EVIL WITH EVIL

SOON thereafter a fairly large crowd armed with sticks comes to menace us, with the ten who were made dumb by the doctor on the first day in their midst, and the crowd menacingly demands that the former's tongues be loosed.

[2] **Joram** the doctor however steps forward at once, saying vigorously with manful tone: 'O you children of wickedness! Is this the new way of coming to God to beg for mercy?'

[3] **The crowd** steps back somewhat, yelling: 'Who is God here and where is He?! You are not holding out to be God yourself, or else those magician from Galilee, you wide-shouldered blasphemer?!'

[4] **Joram** replies even more vehemently: 'Who is your magician from Galilee, you miserable wretches? Screams **the crowd**: 'That Nazarene carpenter named Jesus it is, whom we know only too well, and his mother who is here too, together with his brothers and sisters! We know his father too, who is supposed to have died a year ago, from grief we hear, because his wife and children didn't want to obey him and are supposed to have deceived him in every direction!'

[5] At such disparagement **Joram** is filled with rage. He hastily steps up to Me, with Jacob and John joining him, saying: 'Lord, Lord, Lord, will You not let fire fall from Heaven to consume these fellows? The impudent lies these fellows dare yelling screams to Heaven.'

[6] I said: 'There now, children of thunder. **Let them lie; is there a fire that burns more fiercely than that of the lie? Do them good on top of that and they shall run off with glowing coals over their heads. Remember that. Never return evil for evil and bad with bad.**' The three relent, and Joram asks what he should do for these miscreants.

[7] I said: 'Do what they ask, in My name, and tell them to depart.'

And Joram speaks to the crowd: 'In the name of the Lord, let all speak who now are dumb among you, and then go their way home, giving God the glory.'

[8] Upon these words of Joram's the tongues are loosed of all who were dumb, yet none bar one, who at least exhorted them, praised God. But when the others said: 'You fool, did Jehovah make us dumb? An initiate into magic inflicted this harm, and are we to praise the heathen god of magic? If we did this, what shall we expect from the almighty, true God of Abraham, Isaac and Jacob?' Thereupon the somewhat better one also left with the other nine, not daring to give Me the due honor.

[9] Joram and all My followers were angry about that, and **Simon Peter** also stepped up to Me full of anger and said: 'Lord, it is good that it please You, but if I had but a spark of Your spiritual power and might, I would know what I had done with these stupid and evil blasphemers of Your name, over-holy to me.'

[10] I said: 'Simon, have you already forgotten what I taught on the mountain? **What good can you achieve by returning evil for evil? If you were to cook a meal which in itself is tasteless, will you gain anything by adding gall and aloe, instead of seasoning it with salt, milk and honey? If you add something still better to an already good meal, then certainly no one will call you stupid, but if you make an already bad meal worse with still more inferior ingredients, where is the man who will not say to you: 'Look at what the fool is doing?**

**[11] See, that much more is it with men. If you return them evil for evil, then ask yourself whether their wickedness is improved. If however you return good for evil then you shall soften the evil in your brother and perhaps in the end make a good brother of him.**

[12] If a master has a servant to whom he entrusts much, while the latter, knowing the master's goodness, commits a sin against him and therefore merits punishment, and being called to account for his faithlessness, meets his master with rage and vituperates against him, will this soften the master towards his servant? I tell you no; there the master shall only get angry over the faithless servant, have him bound and thrown in jail.

[13] If however the servant sees that the master is about to treat him harshly, and he falls down before him to confess his transgression remorsefully and gently, and lovingly asks his forgiveness, will not the master treat him as formerly? No, I say. Through the servant's gentle contrition the master shall not only become gentle and pliable but shall do good to his servant besides.

**[14] Therefore do not repay evil for evil, if you want all to become good. If however you are going to judge and punish those who have sinned against you, then you shall in the end all turn evil and there shall be no more proper love and goodness in any of you.**

**[15] The mighty shall take it upon himself to punish those sinning against his laws; the sinners however shall in turn enkindle with revenge and attempt to ruin the mighty. Then I ask: what good shall come of all that?**

**[16] Therefore judge and condemn no one, that you may not be judged and condemned. Have you all now understood this My most important teaching, without which My kingdom can never have a place in you?**



## 75. DEALING WITH CRIMINALS

SAYS **Simon Peter**: ‘Yes, Lord, we have indeed understood it profoundly; yet this thing has its drawback in that, in my opinion and in line with Your teaching, if all punishment is to be abolished, then the transgressors would soon multiply like the grass on Earth and sand in the sea. Wherever a law is given it has to be sanctioned with a corresponding punishment, or it should be as good as no law at all. Or can a law prevail without sanction?’

[2] I said: ‘My dear *Peter*, here you judge like one blind judges the color of light. Go and look at the zoos of the dignitaries; there you shall see all kinds of animals: tigers, lions, panthers, hyenas, wolves and bears. If such beasts were not kept in powerful cages, what life should be safe in the vicinity? But what folly to cage also the gentle lambs and pigeons?’

[3] **Hell of course requires most severe laws, coupled with the most painful sanctions, but My kingdom, which is Heaven, requires neither law, let alone any sanction.’**

[4] **I have not come to educate you for Hell through the sanctioned severity of the law, but for Heaven through love, meekness and truth. If I now liberate you from the law by My new teaching from the Heavens, showing you the new path through the heart to the true, everlasting freest life, who do you want to live always judged and condemned under the law without considering that it is better to die a thousand times bodily in the freedom of love than to walk in the death of the law just for one day?**

[5] **It goes without saying that thieves, robbers and murderers must be caught and imprisoned, for they are like the wild, ferocious beasts that as images of Hell live in holes of the Earth, day and night on the lurk for prey. To properly hunt for these is even a duty for the angels in Heaven, but no one shall destroy them. They must be kept imprisoned to be calmed and tamed, and only in cases of violent resistance shall they be wounded and, if quite unyielding, their body may also be slain, for then a dead Hell is better than a live one.**

[6] **But whoever will go on to judge and put to death an imprisoned thief, robber and murderer will once have to face My wrath, for the more severely men judge and punish their offenders, the more cruel, careful, furtive and hard the still free criminals will become, and when they break into a house at night they will not only take whatever they find, but will also murder and destroy all who could betray them.**

[7] **If, however, you abolish the severe judgment and wisely suggest to all people to give the one who should ask someone for a shirt also the coat, then thieves would still come to you asking for this and that, but they will not rob or murder.**

[8] **Once men will out of true love for their brothers and sisters, resulting from their love for Me, cease to amass the transient goods of this Earth and instead imitate Me, then there will soon no longer be any thieves, let alone robbers and murderers.**

[9] **Whoever thinks that through severe laws and increasingly harsher judgment all offenders will eventually be eliminated is grossly mistaken. Hell has never yet lacked those. What use is it to you to kill a devil if instead of the one killed Hell sends ten, each of whom is worse than ten of the previous kind would have been?**

**If the evil one when he comes finds that he is opposed again by evil, he becomes enraged and turns into a complete Satan, but if he finds nothing but love, meekness and patience, he desists from his evil act and continues on his way.**

[10] When a lion sees a tiger or another enemy approaching him, he soon gets enraged, leaps at him with all force and destroys his enemy, but he will allow a weak little dog to play with him and becomes quite gentle. And if a fly comes and settles on his strong paws, he will hardly look at it and let it fly away unhindered, for to catch gnats and flies is beneath a lion. **That will also be every powerful enemy's attitude towards you unless you oppose him with force.**

[11] **Therefore, you should rather bless your enemies than catch, judge and imprison them, and you will gather live coals over their heads and thus prevent them from harming you.**

[12] **With love, meekness and patience you will succeed everywhere, but if you judge and condemn people, who notwithstanding their blindness are still your brothers, you will, instead of the blessing of the gospel, sow only curse and discord among men on this Earth.**

[13] **Therefore you have to be fully My disciples in word, teaching and deed, if you want to be and become My servants in the spreading of My kingdom on Earth.** If you don't want this however, or if it seems too much effort or not right to you, then it is better for you to return home; **I nevertheless am able to raise disciples from stones for Myself.'**

## **78. GENTLENESS AND PATIENCE MORE EFFECTIVE THAN ANGER**

SAYS **the commander**: 'Dear wise friend, you have spoken well and good, but what should I as a stranger say to this? I now believe and am convinced from my deepest recesses that this Jesus of Nazareth is no other than the truest deity in human form. And not so much the great signs that He worked tell me that, but rather His unlimited wisdom, because whoever wishes to create a world has to be as wise as He in every Word.

[2] But these scoundrels most heinously call themselves children of God, to whom God has in all ages spoken either directly or indirectly, and now that He comes to them Himself physically, they scorn Him like common street urchins, and even want to remove Him from the city. Friend, I am a Roman, a crooked pantheist by religion, therefore a blind pagan, yet I will give my life for this new faith.

[3] If it were heathens, in these parts, I would forbear towards them, but since they call themselves children of God, who is supposed to be their eternal Father, and they scorn Him thus, I cannot show them forbearance as a stranger.

[4] God the Lord they had a mind to expel. Now it is they who shall be expelled. The vermin and weeds must go, so that on this field, which the Lord Himself worked, a pure and wholesome fruit should prosper. Because if the weeds remain here, they shall destroy everything the Lord has so gloriously sown here. Be absolutely honest - am I right or not? What ought to be more to me, the Lord or this street rubble?'

[5] Says **Jonael**: 'That you are strictly right in your view, no one shall dispute indeed, but whether this is essential right now is another question. **It is quite possible that these blasphemers, frightened beyond measure, may turn inward, feel contrition and then fully reform; and then it would not after all be in order to expel them. Because sin only remains punishable in man so long as he abides in sin, but once man fully abandons sin and moves within the order established by God, then sin and its punishment has nothing further to do with man.**



[6] But to punish a reformed man because formerly he had on one or more occasions sinned out of blind foolishness or weakness, should be the crown of folly, unworthy of a true human and all divine order, and such action would be exactly that of a foolish doctor who, after his patients' recovery, says to them: 'You are indeed fully recovered now, but you also realize that your flesh and in particular this or that limb has committed a sin on you, and has to now be flogged in proportion to the degree it tormented you.' When those who were healed then start to punish their body, which had just been healed, with all kinds of torments or if they are violently tortured, what shall become of their healing? Well, they shall get ten times more sick than they were before. Then the question is: of what use was such wrongly timed pain of the flesh? Is **not the healing process an already sufficient punishment of the flesh? Why such after-torment which makes the healthy flesh sick again? But if such treatment is already exceedingly foolish physically, how much more on the spiritual man, mercilessly carried out?**

[7] It is our responsibility indeed to in a brotherly fashion remind those men of the dangers of sinning who had sinned and then reformed, but to also at the same time strengthen and support them in their reformed state with every means at our disposal, so that they would not suffer re-bonding to sin, but to call them to account and punish them in their reformed state would be nothing short of dragging the reformed sinners back into tenfold sinfulness.

[8] And here it can be asked whether such dealing would not be a hundred times more punishable by God than the former sin committed by the offender. Believe me, the punishment which every sin carries with it already is a medicine against the soul-ailment called 'sin', but once this ailment is alleviated through the inlaid medicine, why more medicine without more ailment?

Says the chief: 'As a preventative against further outbreaks of the illness.'

[9] Says Jonael: 'Yes, preventatives are essential indeed, but they must be of a fortifying and strengthening nature, as stated, and not of a weakening or even killing nature. Anger shall not be assuaged by anger, but only through love, gentleness and patience.'

[10] If someone is on fire then water and not boiling pitch or molten ore is to be poured over him. If someone breaks a leg then let him be carried and have his leg set and bound so that his break can mend, but not bludgeon him with truncheons for having walked so clumsily as to break his leg.

[11] I was recently told by a missionary, proclaiming the God of Abraham, Isaac and Jacob to the Scythians, that these wild nomads punish a man for dying. They undress and bind him to a post, flogging him all day naked; and this they do on a corpse even if a victim of a killing, because it is his own fault for allowing himself to be overpowered and killed. The killer on the other hand is praised for triumphing over the other and preserving his own life.

[12] As stupid as this may sound it resembles ourselves if in one way or another **we want to make still more dead someone, who through sin – a real sickness of the soul – is already spiritually dead.**

[13] A sick verily has need of doctor and medicine, but to punish him for having had the misfortune of getting sick, this, my dear friend, belongs to deepest Scythia. I trust you will now have understood that it is better to follow the Lord of life than to forestall Him with pride and clumsy hands, and to therewith wantonly and either devil-fashion or through sheer stupidity destroy His great, divine plantation.'

## **79. THE TREATMENT OF THE SOUL-SICK**



SAYS **the chief commander**, completely taken in by Jonael's convincingly true discourse: 'Yes, now I am fully in the clear, and I shall desist from my design, and shall do it only if prompted by you; and you shall therefore be a God-sent alderman to this community, with priority in all things. I shall from now on do nothing without your counsel.'

[2] Says **Jonael**: 'Good so, and worthy of the Lord's pleasure. **Where someone is sick in body, help shall be provided; if however there be anyone sick in soul, psychic help shall be provided in line with the sickness.**

[3] The soul-maladies of children can best be cured through a good discipline where the rod should not be missing. **The soul-maladies of adults, however, are cured through wise and loving counsel, through thorough teaching and instruction and pure love-motivated admonitions and drawing of the attention to the inevitable bad consequences that must arise in the near future if the soul's weaknesses are retained. If with very stubborn, or with blind and deaf souls, this has no effect, only then would it be time to subject such being to a more severe and strict treatment, at the bottom of which, however, love for the fellowman must be present in abundance, for the blessing of a more severe treatment can result only from that.**

[4] If, however, the leaders act only from anger and a hellish vengefulness, then their effort is futile. Instead of healing the ones with sick souls to become true men, they are turned into devils, whose vengefulness in future no power will be able to appease.

[5] For a time Satan can be restrained by might and force from above, but if the Lord, for the sake of arrogant men who think that by their power and wisdom consisting in relentless tyrannical severity they are capable of preserving the order that suits them, withdraws His might and frees Satan from his fetters, then there will be overnight an end to the power of those who imagine themselves so powerful. For the people who by such wrong treatment have been turned into real devils will like a swollen stream fall upon them and destroy them as if they never existed.

[6] The worst effect has capital punishment. For what is the use to kill a person's body if one cannot keep this soul and spirit captive, wherein dwells the real force for acting and accomplishing?

[7] Whoever believes that he has rid himself of his enemy when he has slain his body is smitten with tenfold blindness. For thereby he made for himself from a weak enemy whom he could see, a thousand invisible ones, who persecute him day and night and harm him in body, soul and spirit.

[8] Look at a war where not seldom many thousands are bodily slain. The victor believes in his blindness that he has rid himself of his enemies whose bodies he has destroyed. But what a mighty error that is. The souls and spirits of the slain, thanks to their direct influence on the Earth's weather, devastate during several years the various crops thereby inevitably calling forth high cost of foods which causes famine and all kinds of fatal epidemics and pestilence. These then within a short time snatch away more people than soldiers of the enemy had been slain. Now weakened in the power his land should give him, he must, in order to exist, hire for a high price mercenaries from foreign lands. Thereby he and his land run into debt, and when after some years he has completely impoverished his land and people and can no longer pay his debts and soldiers, he will soon be persecuted and cursed from all sides. His people, whom he conquered, will, driven by excessive misery, rise against him and the external enemies will not let this opportunity pass and wage war on him. And he, the celebrated victor, will in such a fight never be crowned victor, but despair will seize him with the claws of a tiger and mangle him spiritually to the innermost fiber of his life.

[9] And look, all this is the doings of bodily slain enemies.

[10] Therefore, **it is an ancient rule and custom that when a person is physically dying, all those close to him make their peace with him and have him bless them, for if he dies as somebody's**



enemy, the one who survives him as his enemy is to be pitied. Firstly, the liberated soul will torment the survivor's mind uninterruptedly through unbearable pangs of conscience and then it will arrange all the survivor's earthly circumstances in such a way that he will hardly be able to get on in the world.

[11] The Lord allows all this so that the offended souls may receive the satisfaction they demand and, besides, it is incalculably better for the survivor to be already in this material world tormented for his actions of pride than if he after the death of his body promptly fell into a hundred thousand hands of hostile spirits who would certainly not treat him kindly, as one completely inexperienced in that world.

[12] **That is why it is so extremely important to practice in this world love and true friendship, to do good to any enemy rather than harm him and to bless the one who curses me, for I cannot know when the Lord will call him away from this world. If he was in this world my enemy only in small, insignificant things, afterwards as a spirit he will become that in great things.**

[13] Since his childhood David was a man according to Jehovah's own heart, but against the Lord's will he had made an enemy of one man, namely Urias, and **what a terrible revenge, with the Lord's permission, Urias' spirit had then taken David.** And that is and remains always the certain consequence of a hostile act against a person opposing God's will.

[14] **It is, of course, quite a different thing if the Lord Himself bids you do it, as He bade David beat with martial force and physically destroy the Philistines who had already become satanic enemies of God and men. These are in the beyond immediately subjected to a hard judgment and cannot ever rise against God's arm, for they are humiliated by the Lord's might.**

[15] **However, it is quite different with those enemies you made for yourself against God's will, possibly through your pride or the most imperfect, man-devised justice about which goes the saying that the greatest right is at the same time the greatest wrong. These will, once they have shed their bodies, become your most irreconcilable enemies.**

[16] I would give you a thousand lives, if I had them, if you could show me in the world one happy person who had an enemy precede him into the other world. I have not met such a one. **But I do know cases where the revenge of a spirit who had become hostile to a family extended to the tenth generation;** also where people in a land or region had been treated very badly, they had then as spirits devastated such a land or region for many years, sometimes even permanently, so that men could no longer live there. Friend, although this my well-meant precept may sound quite unbelievable to you, it is still irrefutably right. If it were not so, how could I ever dare give it to you before the Lord and His angels? But if you should entertain any doubt, do turn to the Lord, the eternal Creator of all things, and He will bear you a fully valid witness to the absolute truth of what I have told you.'

## **80. AVOID SELF-ESTEEM**

AT this, **the Commander**, as also many of the other guests present, is quite astonished and says: 'If this is so, life on Earth is a dangerous thing. Who could hold his own?'

[2] I said: **'Everyone who lives according to My teaching, but whoever lives according to his self-esteem, which is usually saturated with self-love and pride, and cannot from all his heart forgive and bless ten times more the one who offended him in some way, will sooner or later have to taste the inevitable consequences of hostility against which he can by no means expect any protection from Me, unless he has paid his debt to his enemy to the last penny. Therefore, do live in peace**



**and unity with everyone. It is better for you to suffer an injustice than to do even an apparent justice to someone. Thus you will not educate avengers for yourselves, and the spirits, who otherwise would have become your enemies, will then be your guardian angels and ward off many a calamity threatening you.**

[3] But why is all this so, and must be? Here I say: because it has to be so in accordance with My will and unchangeable order.'

[4] Says **the commander**: 'Yes, Lord. I now recognize only too clearly your endless and unrestricted love and wisdom, and say: **if possibly all men shall once be permeated with Your teaching, then the Earth shall be converted into a complete heavenly kingdom.**

But – and this an immense 'but' – when will this occur?

[5] When I think of the vast Earth to which no explorer has yet found beginning or end, and the numberless humans inhabiting its unmeasured surface, then I become dizzy to my deepest fibers. The leading attribute of all the many inhabitants of the great Earth seems to be crudest malice.

[6] The vast majority are saturated through and through with animalistic selfishness, and the haughtiness of furies.

[7] Wherever on the wide Earth some small peace-loving people settled, achieving some sort of living-standard through communal action, it was soon sniffed out by the fine snouts of wolf and tiger men and pounced upon; these poor were vanquished and made a thousand times unhappier than in their former, natural state.

[8] But where such peaceful and literate little nations nevertheless through courage, intelligence and energy of spirit asserted themselves as conquerors of their enemies, whom they had to of course largely annihilate by weapon, with the spirits of the conquered dead however becoming their still greater and more harmful foes, then I quite frankly ask, how when and under what circumstances shall Your most salutary teaching ever fully take root on Earth, to determine all mankind in their doings and dealings?

[9] If only a few select societies, most happily, are going to bask in the mild beams of your unsurpassed teaching, then they shall day by day be surrounded by more enemies; if they willingly surrender, they shall be nothing but slaves of their conquerors, having to tolerate every inhuman oppression as well as the proscription in the end of their compliance and practice of Your teaching.

[10] But if by some turn of power they should become the masters of their enemies, then the spirits and souls of those killed in battle shall really become their most invincible foes, and then the heavenly kingdom on Earth shall in my opinion be done for.

[11] Therefore I should leave the question of whether even for the best of the cause, one can simply return good for evil to every enemy, wide open. **I should not cast the least doubt on being able to therewith potentially make a seeing friend out of a blind enemy, but whether this rule can also be applied blessedly to great masses of enemies to the benefit of the cause**, that, Lord, forgive my weak understanding, I would for stated reasons question somewhat.

[12] This conjures up the hapless Scylla and Charydis where, upon happily avoiding the first, one is swallowed up the more readily by the second. Lord, only a small light upon that, and I shall embrace all my enemies in a brotherly fashion and liberate all the captives from the prisons, including all thieves, robbers and murderers, regardless of how nasty.'

## **81. THE LORD IS THE BRIDGE TO THE SPIRITUAL WORLD**

I said: 'Friend, if you interpret and understand My teaching in that way, then you are still very short-sighted. **Jonael also already told you that in the case of combat initiated by God, or for**



**unavoidable self-defense, the souls of people killed in those circumstances are immediately placed under severe judgment, preventing them from causing any effects upon either their rightful conquerors, or upon the Earth itself.** But if this is incontrovertibly the truth, from which you can clearly see where this matter stands, how can you counter My teaching with such misgivings?

**[2] Who told you that real criminals, who often are worse than wild jungle beasts, should not be apprehended and secured? This is already gainsaid by true love of neighbor, because if you are certain to kill a hyena with a sharp weapon if it attacks a human, so also you would leap to the aid of a just person if attacked by a robber-murderer in the open street, or in a house.**

**[3] Since however such human hyenas, if proliferating, can endanger not only individual wanderers but entire districts, it is even the unavoidable duty for the powers that be to initiate hunts after such dangerous people, and securely imprison them.**

**[4] Capital punishment shall be inflicted only upon those with whom during a period of ten years every means to achieve any true betterment has failed. If the criminal promises betterment on the scaffold for execution, he shall be allowed another year. But if also then there is no improvement, the execution is to take place, for in that case the betterment on Earth of such a man cannot be expected and it is preferable to remove him from this Earth.**

**[5] If, however, the lawful authority in power wishes, in agreement with the community, to change such a criminal's well-deserved death-penalty to life-imprisonment and continue their efforts at betterment, they have the right to do so and I will not call them to account for it.**

**[6] These types of enemies of those men living in accordance with My teaching have no retroactive power after their physical death. This is a recourse open only to spirits who, while striving for higher aims on Earth, nevertheless were killed in a most cruel fashion by tyrannizing, exceedingly arrogant and self-seeking and domineering and therefore illegitimate rulers.**

**[7] Where such executions, bereft of all finer feelings, make enemies through such judicially most unjust proceedings, then such enemies shall as spirits take revenge on these executioners, because I grant retroaction to such spirits, but never to basically evil spirits. I trust that your doubts are now cleared up?**

(The Great Gospel of John, Book 1)

## **The Gifts of Heaven, vol. 2**

### **299 About God's forbearance**

23rd June 1843, morning

*Oh Lord and best Holy Father! - Yesterday I learned through your and My friend A.H.- W. that a mother cruelly abused her child worse than a hyena - and now I am also considering that such shameful cruelties are being practiced here and there to an even greater degree.*

*Tell me, then, as the most just and almighty God of heaven and earth and of all people, do you consider such things or not?*

*For, behold, when one considers the so great wrathfulness of the people, as it can be done totally unpunished, one comes, with the best will in the world, to at least half a thought, as if You do not at all want to care anymore for humanity on earth in general, as well as individually.*

*Tell me therefore, how is it then with such dreadful things? Do You take note of them, or do you let everything go by rather unconcernedly, let it happen as it happens? Or does that happen necessarily, and must it happen? What should I think of it? Oh Lord, and most loving, holy Father of all the human children on earth, give me sufficient information about this! Your will be done! Amen.*

[1] First of all, I must tell you that your question is quite unnecessary and, what is more, very stupid. For, if you see Me as a God of love, even if you do not yet completely trust and hope in Him and love Him, such a foolish question should hardly come into your mind already at the thought, let alone in your position, where you can now already talk to Me for more than three years in an unprecedented way at every second as to a man of your own kind!

[2] But secondly, I have already shown you several times **the endless necessity of the free will of people and explained to you how the eternal life of the spirit in man depends solely on this that I, if I want to preserve it, must rather die Myself than to touch just this free will with My omnipotence in the slightest. Because the very slightest touch of the freedom of the human will with My will, will cost every man his life at once!**

[3] I have already given you all this - how often did I show you! And you still can ask Me, Whom you should already know, such a terribly stupid question?!

[4] Behold Lot's wife! She was seized by the power of My will. But what has become of her?! In the days of Noah, My Will seized the earth. But where did their population go because of this, and what did I have to do in response, in order to bring again existence and life to the dead, the destroyed? **Am I then to let Myself be killed again anew with mankind's every sin of anger, to give them a new life through it?**

[5] **But how do you then love Me, if you ask Me why people in their freedom do such evil with impunity - and would rather have Me as a disciplinarian than as an overly good Father - and thus bring Me anew to the cross? Do you then only have compassion for people, how is it then that I deserve none from you? Am I then to let Myself be crucified daily?**

[6] If you see a foolish mother or a foolish father mistreating his child, you immediately in your armour and would even like to quarrel with Me, the most loving Father, and immediately boldly say: "But Lord, being who You are, how can You look at such abominations? But I say to you: **The nasty woman in particular shall be a gospel to you. For she has upset your mind, and you would have punished her immediately with hellish fire, and chastised her with a torture infinitely greater than that with which she chastised her child!**

[7] **But you do not consider that all people of the earth are My children.** And if you have already found the bad action of such a mother to be disturbing, then I would not like to look into your heart what this would say to Me, so I too would like to ruthlessly beat My erring children at every only somewhat notable offense?

[8] **You want Me to make people merciful. But I am to beat to death mercilessly every erring child at once! Verily, with these concepts of Me, you can already remain at home for the future in a pretty fine way! Do you think then that I do not see the vices on earth? Oh you fool!**

[9] **I sure see them; but it is not yet time to extinguish the sun in the sky. It will be extinguished soon enough for everyone!**

[10] **But in the beyond however, everyone will find the reward for his work and on very special occasions even here! That is enough, and nothing more is needed!**

[11] **So get to know Me better and do not force Me to become as you are; but be as I am, then you will judge and punish more wisely. Amen. (Gifts of Heaven. Vol. 2)**